



ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.

1st Edition: October 2010

Supervised by:

**Abdul Malik Mujahid**

#### HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-1-4033962/4043432 Fax: 4021659  
E-mail: darussalam@awalnet.net.sa, riyadh@dar-us-salam.com Website: www.darussalamksa.com

#### K.S.A. Darussalam Showrooms:

##### Riyadh

**Olaya branch:** Tel 00966-1-4614483 Fax: 4644945

**Malaz branch:** Tel 00966-1-4735220 Fax: 4735221

**Suwaydi branch:** Tel: 00966 1 4286641

**Suailam branch:** Tel & Fax-1-2860422

##### Jeddah

Tel: 00966-2-6879254 Fax: 6336270

##### Madinah

Tel: 00966-04-8234446, 8230038

Fax: 04-8151121

##### Al-Khobar

Tel: 00966-3-8692900 Fax: 8691551

##### Khamis Mushayt

Tel & Fax: 00966-072207055

##### Yanbu Al-Bahr

Tel: 0500887341 Fax: 04-3908027

##### Al-Buraida

Tel: 0503417156 Fax: 06-3696124

#### U.A.E

##### Darussalam, Sharjah U.A.E

Tel: 00971-6-5632623 Fax: 5632624

Sharjah@dar-us-salam.com.

#### PAKISTAN

##### Darussalam, 36 B Lower Mall, Lahore

Tel: 0092-42-724 0024 Fax: 7354072

##### Rahman Market, Ghazni Street, Urdu Bazar Lahore

Tel: 0092-42-7120054 Fax: 7320703

##### Karachi, Tel: 0092-21-4393936 Fax: 4393937

##### Islamabad, Tel: 0092-51-2500237 Fax: 512281513

#### U.S.A

##### Darussalam, Houston

P.O. Box: 79194 Tx 77279

Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-mail: houston@dar-us-salam.com

##### Darussalam, New York 486 Atlantic Ave, Brooklyn

New York-11217, Tel: 001-718-625 5925

Fax: 718-625 1511

E-mail: darussalamny@hotmail.com

#### UK

##### Darussalam International Publications Ltd.

Leyton Business Centre

Unit-17, Etloe Road, Leyton, London, E10 7BT

Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889

Website: www.darussalam.com

Email: info@darussalam.com

##### Darussalam International Publications Limited

Regents Park Mosque, 146 Park Road

#### AUSTRALIA

##### Darussalam: 153, Haldon St, Lakemba (Sydney)

NSW 2195, Australia

Tel: 0061-2-97407188 Fax: 0061-2-97407199

Mobile: 0061-414580813 Res: 0061-2-97580190

Email: abumuaaz@hotmail.com

##### The Islamic Bookstore

Ground Floor-165 Haldon Street

Lakemba, NSW 2195, Australia

Tel: 0061-2-97584040 Fax: 0061-2-97584030

Email: info@islamicbookstore.com.au

Web Site: www.islamicbookstore.com.au

#### CANADA

##### Nasiruddin Al-Khattab

2-3415 Dixie Rd, Unit # 505

Mississauga

Ontario L4Y 4J6, Canada

Tel: 001-416-418 6619

#### FRANCE

##### Editions & Librairie Essalam

135, Bd de Ménilmontant- 75011 Paris

Tél: 0033-01-43 38 19 56/ 44 83

Fax: 0033-01-43 57 44 31

E-mail: essalam@essalam.com.

#### MALAYSIA

##### Darussalam

Int'l Publishing & Distribution SDN BHD

D-2-12, Setiawangsa 11, Taman Setiawangsa

54200 Kuala Lumpur

Tel: 03-42528200 Fax: 03-42529200

Email: darussalam@streamyx.com

Website: www.darussalam.com.my

#### SRI LANKA

##### Darul Kitab 6, Nimal Road, Colombo-4

Tel: 0094 115 358712 Fax: 115-358713

#### INDIA

##### Islamic Books International

54, Tandel Street (North)

Dongri, Mumbai 4000 09, INDIA

Tel: 0091-22-2373 4180

E-mail: ibi@irf.net

#### SOUTH AFRICA

##### Islamic Da'wah Movement (IDM)

48009 Qualbert 4078 Durban, South Africa

**Ibn Katheer**

# Life and Times of the Messengers

*(Stories of Moosa, Samuel, Zakariyya, Yahya, Eesa, Dhu'l Qarnayn, Luqman, the Children of Israa'eel, Divine Scriptures and Past Nations)*

*Taken from*

**Al-Bidayah wan-Nihayah**

Translation and Researched by  
**Research Department of Darussalam**





## Contents

Preface to the Revision .....	9
<i>The Plan of Action for This Book:</i> .....	11
Publisher's Preface .....	15
Mention of the Story of Moosa, Al-Kaleem .....	18
The Story of the Destruction of Fir'awn and His Armies .....	79
Chapter Regarding the Events Surrounding the Children of Isra'eel After the Destruction of Fir'awn .....	90
Concerning the Children of Isra'eel's Wandering in the Wilderness and the Remarkable Events That Befell Them There .....	98
The Request to See Allah .....	105
The Story of Their Worship of the Calf During the Absence of Allah's Kaleem From Them .....	111
The Story of the Cow of the Children of Isra'eel .....	126
The Story of Moosa and Al-Khidr .....	129
<i>The Story of the Building of the Tabernacle of Time</i> .....	134
The Story of Qaroon With Moosa .....	136
<i>Description of the Virtues, Good Qualities and     Characteristics of Moosa and of His Death</i> .....	142
<i>Mention of the Pilgrimage of Moosa to the Ancient     House and the Description of It</i> .....	145
Description of His Death .....	147
The Story of Yoosha' .....	150
Mention of the Stories of Al-Khidr and Ilyas (Elias) .....	154
As For Ilyas (Elias) .....	162
<i>Mention of a Number of Prophets From Banu Isra'eel     After Moosa</i> .....	164
The Story of Hizqeel (Ezekiel) .....	165
The Story of Shamweel (Samuel) .....	170
The Story of Dawood (David) .....	177
A Description of Dawood's Death .....	185

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

© Mak-taba Dar-us-Salam, 2010

*King Fahd National Library Cataloging-in-Publication Data*

Ibn Kathir

Life and times of the messengers. / Ibn Kathir - Riyadh, 2010

pages: 455 Size: 14x21 cm

ISBN: 978-603-500-043-7

1- Prophets stories 2-Prophets - Biography 1- Title

229.5 dc 1431/8750

L.D. no. 1431/8750

ISBN: 978-603-500-043-7



A Description of His Death.....	206
Mention of a Number of Prophets From Banu Isra'eel (Peace be Upon Them All) after Dawood and Sulaiman and before Zakariyya and Yahya ﷺ .....	208
The Story of 'Uzair (Ezra) ﷺ .....	217
The Story of Zakariyya and Yahya .....	222
The Description of the Birth of the Slave and Messenger, 'Eesa, Son of the Virgin Maryam .....	245
Chapter: Declaration That Allah, Most High, Has No Son ....	258
Explanation of the Revelation of Four Scriptures and the Times of Their Revelation.....	268
A Description of 'Eesa's Ascension to the Heaven, to the Protection of His Lord and Exposition of the Lies of the Jews and Christians, Who Claimed That He Was Crucified.....	289
A Description of 'Eesa ﷺ, His Character and His Virtues. ....	294
The Differing of the Companions of Al-Maseeh ﷺ (the Messiah) ....	300
Description of the Building of Baitlaham (Bethlehem) and Al-Qumamah.....	301
The Book of the Stories of the People of the Past .....	304
The Story of Dhul-Qarnain .....	305
A Description of Dhul-Qarnain's Quest For the Spring of Life .....	309
Mention of the Nations of Ya'jooj and Ma'jooj, a Description of Them, What Has Been Related Regarding Them and a Description .....	312
The Story of the Companions of the Cave .....	318
The Story of the Two Men: The Believer and the Disbeliever .....	330
The Story of the Companions of the Garden.....	336
The Story of the People of Ailah, Who Transgressed the Laws of Their Sabbath .....	340
The Story of Luqman.....	344
The Story of the Companions of the Ditch.....	352
Chapter Regarding the Permissibility of Narrating and Speaking About the Stories of the Children of Isra'eel .....	357
The Story of Juraij, One of the Slaves of Banu Isra'eel ..	359
The Story of Barseesa .....	361

The Story of the Three Who Took Refuge in the Cave .....	364
The Story of the Three Men: the Blind, the Leper and the Bald .....	366
The Hadeeth of the Man Who Borrowed a Thousand Dinars From His Companion and Repaid It .....	368
Another Story Similar to This Story, Regarding Truth and Trustworthiness.....	370
Another Story .....	370
The Story of the two Repentant Kings.....	374
Mention of the Alterations and Substitutions Made by the People of the Scripture in their Religion .....	384
Comprehensive Book of the Stories of Previous Prophets..	391
Information Regarding the Arabs.....	397
The Story of Saba'.....	399
The Story of Rabee'ah Ibn Nasr Ibn Abi Harithah Ibn 'Amr Ibn 'Amir.....	405
The Story of Tubba' .....	406
The Cause of Abrahah's Determination to Destroy the Ka'bah With an Elephant.....	409
The Story of the Persian Involvement in Yemen .....	417
The Story of As-Satiroon, Owner of Al-Hadhr .....	420
The Story of the Kings of At-Tawa'if .....	421
The Story of Khuza'ah and 'Amr Ibn Luhayy and His Worship of the Idols in the Land of the Arabs .....	422
The Story of 'Adnan, the Father of the Arabs of Al-Hijaz. ....	428
What Has Been Said Regarding the Lineage of Quraish, Its Origins and Its Virtues – and They Are Banu An-Nadr ibn Kinanah.....	429
The Story of Qusayy Ibn Kilab .....	433
Section .....	436
Chapter: Mention of a Group Who Were Renowned in the Jahiliyyah .....	437
The Story of Khalid Ibn Sinan Al-'Absi Who Lived During the Era of Al-Fatrah.....	437
Mention of the Story of Hatim At-Ta'i, One of the Generous Folk in the Jahiliyyah .....	439
Mention of Something of the Story of 'Abdullah ibn Jud'an..	443



Mention of Imru'ul-Qais Ibn Hujr Al-Kindi, the Author of One of Al-Mu'allaqat .....	445
Mention of Something of the Story of Umayyah Ibn Abis-Salt Ath-Thaqafi, Who Was One of the Poets of the Jahiliyyah and Who Lived During the Era of Islam.....	446
This is the end of the biography of Umayyah Ibn Abis-Salt.	
Mention of Quss Ibn Sa'idah Al-Iyadi .....	452
Mention of Zaid Ibn 'Amr Ibn Nufail .....	458
The Story of the Re-Excavation of Zamzam .....	461
The Story of 'Abdul-Muttalib's Vow to Sacrifice One of His Sons.....	463
The Story of 'Abdullah's Giving of His Son, 'Abdullah in Marriage to Aminah Bint Wahb Az-Zuhriyyah .....	465

In the Name of Allah, the Most Beneficent, the Most Merciful

## Preface to the Revision

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.



## Mention of the Story of Moosa, Al-Kaleem ﷺ

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's

He was Moosa, son of 'Imran, son of Qahith, son of 'Azir, son of Lowi, son of Ya'qoob, son of Ishaq, son of Ibraheem (peace be upon them). Allah, Most High, says, *"And mention in the Book (this Qur'an) Moosa. Verily! He was chosen and he was a Messenger (and) a Prophet. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him (Moosa). And We bestowed on him his brother Haroon (Aaron), (also) a Prophet, out of Our Mercy."* (Soorah Maryam 19:51-53) Allah mentions him at different places in the Qur'an and He mentions his story at several places, both in brief as well as in detail. We have spoken about this at relevant places in the *Tafseer* and we shall set forth his life story here from the beginning to the end, as related in the Qur'an and the *Sunnah*. We shall also

mention what has been related in the traditions that have been transmitted from *Isra'eeliyyat* – those which were mentioned by the *Salaf* and those mentioned by others – if Allah wills; and in Him we place our trust and on Him we depend.

He, Most High, says, **"Ta Seen Meem.** (These letters are one of the miracles of the Qur'an, and none but Allah, Alone, knows their meanings). *These are Verses of the Book (that makes clear truth from falsehood, good from evil, etc.). We recite to you some of the news of Moosa and Fir'awn in truth, for a people who believe (those who believe in Qur'an, and in the Oneness of Allah). Verily, Fir'awn exalted himself in the land and made its people sects, weakening a group among them, killing their sons, and letting their females live. Verily, he was of the mufsideen (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.). And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, And to establish them in the land, and We let Fir'awn and Haman and their hosts receive from them that which they feared."* (Soorah Al-Qasas 28:1-6)

Allah, Most High, mentions the story in brief and then He explains it in detail after that. He mentions that He is relating to His Prophet (Muhammad ﷺ) the story of Moosa ﷺ and Fir'awn in truth; that is, the true facts which were heard and witnessed by those who were present at the time. *"Verily, Fir'awn exalted himself in the land and made its people sects."* (Soorah Al-Qasas 28:4) That is, he behaved tyrannically, was insolent, exceeded all limits, committed outrages, preferred the life of this world (to the life of the Hereafter) and refused to obey his Lord, Most High, **"And made its people sects"** (Soorah Al-Qasas 28:4). That is, he divided his subjects into groups and classes, **"weakening a group among them"** (Soorah Al-Qasas 28:4). The group referred to is the tribe of Banu Isra'eel, who were from the offspring of Prophet Ya'qoob, son of Ishaq, son of Ibraheem, Allah's *Khaleel*,



peace be upon them all, who were at that time, the best people on Earth. This unjust, tyrannical, disbelieving, iniquitous king had gained mastery over them, enslaved them and used them to perform vilest, the meanest and the lowest of tasks, in addition to which, he was *"killing their sons, and letting their females live. Verily, he was of the mufsidoon."* (Soorah Al-Qasas 28:4) His justification for doing these wicked things was that the Children of Isra'eel used to study the religious texts that were in their possession, which they had transmitted from Ibraheem ﷺ; these texts claimed that from his progeny a baby boy would be born at whose hands the king of Egypt would be destroyed. It was said – and Allah knows best the truth of this – that this was revealed to Ibraheem ﷺ at the time when the king of Egypt attempted to carry out his evil desires with Sarah, the wife of Al-Khaleel ﷺ and Allah protected her from him. These tidings were well-known to the Children of Isra'eel and the Copts spoke of them among themselves until news of them was communicated to Fir'aun by his governors and nobles when they would sit and talk with him in the evenings. Upon hearing this, he ordered that the sons of Banu Isra'eel be killed, in order to prevent that prophesied child from being born, but no precaution can circumvent what has been ordained by Allah.

It means that Fir'aun took every possible precaution to prevent Moosa from growing up to fulfill the prophecy, to such an extent that he appointed men and midwives, whose duty it was to visit the houses of the pregnant women and to find out their expected delivery dates. Then, whenever a woman would give birth to a boy, those slaughterers would kill him at once. According to the People of the Scripture, he ordered the killing of the males in order to weaken the power of the Children of Isra'eel, so that they could not resist them if they fought them. But this claim is doubtful; indeed, it is false, because this order to kill their sons was only given after Moosa ﷺ was sent, as He, Most High, says,

*"Then, when he brought them the Truth from Us, they said, 'Kill the sons of those who believe with him and let their women live'."* (Soorah Ghafir 40:25) This was because the Children of Isra'eel said to Moosa ﷺ *"We (the Children of Isra'eel) have suffered troubles before you came to us, and since you have come to us."* (Soorah Al-A'raf 7:129) So the truth is that Fir'aun only ordered the killing of their sons at first as a precaution, in order to prevent the coming of Moosa ﷺ. He did all this, but the Fate said, "O, you tyrannical king, who is deceived by his large army, his great power and his extensive authority! The Greatest (i.e. Allah) – Whom none can defeat and none can resist, Whose Ordinances cannot be contradicted, has decreed that this child against whom you seek to guard yourself, due to which you have killed untold number of innocent souls, will be brought up in none other than your own house and upon your own bed and he will not partake of any food or drink but yours, which is served in your home. It is you who will raise him and educate him, while you are his enemy; yet you will not discover the significance of all this, and then your destruction in this world and in the Hereafter will be at his hands, because of your opposition to the clear truth that he brings and your rejection of the Revelation given to him. This is in order that you and all of the mankind may know that the Lord of the heavens and the Earth is the Doer of what He wills and that He is the All-Powerful, the Stern, Owner of Strength and Power and Will which cannot be opposed.

Allah, Most High, says, *"And We inspired the mother of Moosa, (saying), 'Suckle him (Moosa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers.' Then the household of Fir'aun picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun, Haman and their hosts were sinners. And the wife of Fir'aun said, 'A comfort of the eye for me and for you. Kill him*



prevented from receiving Allah's Mercy or any good, despised or destroyed, etc.). (Soorah Al-Qasas 28:36-42)

Allah, Most High, informs us that when they arrogantly refused to follow the truth and their king made his false claim, and they agreed upon it and obeyed him in it, the Anger of the Lord, the Omnipotent – the Almighty, Whom none can overcome and none can resist – increased upon them, and He inflicted the severest of punishments on them and He drowned Fir'awn and his followers on one morning, so that not a single one of them escaped. In fact, all of them died and entered the Fire and they continue to be cursed by the people in this world, and on the Day of Resurrection, wretched will be the state of the supporters and the supported (Fir'awn) and on that Day they will be the most abject and debased.

## The Story of the Destruction of Fir'awn and His Armies

When the Copts of Egypt persisted in their disbelief, arrogance and obstinacy, in obedience to Fir'awn and disobedience to Allah's Prophet and Messenger and His *Kaleem*, Moosa ﷺ, son of 'Imran, and Allah, Most High, bared the solid proofs against the people of Egypt and showed them the miracles which dazzled their eyes and bewildered their minds, they paid no heed; in spite of all this, they would not stop their nasty activities, would not desist and would not return (to belief) – none but a few of them believed. It was said only three, Fir'awn's wife – and the People of the Scriptures have no information about her – the Believer from Fir'awn's family whose story we have already told, and the man who came running to advise Moosa ﷺ from the farthest side of the city, saying, "*O, Moosa! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to*



which twelve springs gushed forth, one surging spring for each tribe. Then the flow became cold and they drew water, drank and watered their riding beasts, after which they kept what sufficed to supply their needs. In addition, He shaded them with the clouds from the heat (of the sun).

These were a plenty of blessings and valuable gifts from Allah, but they did not give them the attention or respect that they deserved, nor did they give thanks or observe worship for them. Then many of them became dissatisfied and bored with them and so they asked to be given something else in their place, from the produce of the land, such as herbs, cucumbers, *foom*, lentils and onions.

*Al-Kaleem* rebuked them, scolded them and reprehended them for these words and berated them, saying, *"Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!"* (Soorah Al-Baqarah 2:61) It means that which you request and desire, in place of these blessings which you are enjoying may be found with the inhabitants of large and small towns; so if you go to them, i.e. and you give up this privilege – which you do not deserve – you will find there (in the towns) all those inferior foods that you mentioned, which you desire and yearn for. But I will not accede to your request, nor will I convey to you the fate which you bring upon yourselves.

And all of these characteristics which they displayed prove that they did not desist from what they were forbidden to do, as He, Most High, says, *...and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.* (Soorah Ta Ha 20:81) That is, he is surely destroyed and he is most deserving of that; and Allah is the Destroyer, the Annihilator, Whose Anger rightly befalls such a person.

## The Request to See Allah

Allah, Most High, says, *And We appointed for Moosa thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Moosa said to his brother Haroon, "Replace me among my people, act in the Right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the mufsidoon (mischief-makers)." And when Moosa came to the meeting appointed by Us, and his Lord spoke to him, he said, "O, my Lord! Show me (Yourself), that I may look upon You." Allah said, "You cannot see Me, but look upon the mountain, if it stands still in its place, then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Moosa fell down unconscious. Then, when he recovered his senses he said, "Glory be to You, I turn to You in repentance and I am the first of the Believers." He (Allah) said, "O, Moosa I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things (and said), "Hold unto these with firmness, and*